

*Coming Home*  
My God, My God, Why?

8

I Will Return

*To Restore My People...*

Since God thought it was worth revealing, it is worth repeating. Repetition is how we learn and retain information. And when it comes to Yahowah's testimony, there is no one spoken of as repetitively as Dowd. What *Dowd* | David had to say about his relationship with God, and what was disclosed about him through prophets like Yirma'yah, Yasha'yah, and Zakaryah is, therefore, essential, or Yahowah wouldn't have made this relationship the centerpiece of His revelation to mankind.

In recognition of this reality, let's continue to assess what Yahowah revealed regarding Dowd, Yahuwdah, and Yisra'el in the days before, during, and after His return. This prophecy comes to us by way of Yirmayahuw, commonly known as Jeremiah.

**“The Word** (*ha dabar* – the message which was communicated), **which, to reveal the way to enjoy the benefits of the relationship** (*‘asher* – that, to lead to the path to walk to get the most out of life), **came to exist** (*hayah* – that was, is, and has been) **with** (*‘el* – from God to) **Yirmayahuw** (*Yirmayahuw* – Yahowah Raises and Lifts Up, Yahowah Teaches and Guides, or Respect and Revere Yah, commonly transliterated Jeremiah) **based upon an association with** (*min ‘eth*) **Yahowah** (*Yahowah* – God's proper designation pronounced as instructed by His *towrah* – guidance on His *hayah* – existence and His role in our *shalowm* – reconciliation

as our *'elowah* – God), **to announce** (*la 'amar* – to say) (*Yirma'yah* / Respect Yah / Jeremiah 30:1) **that this is what** (*koh* – here, now, at this time, thusly) **Yahowah** (*Yahowah* – God's name transliterated as directed by His *towrah* – instructions on His *hayah* – existence and His role in our *shalowm* – reconciliation), **the God of Yisra'el** (*'elohym Yisra'el* – the Almighty of those who engage and endure with God), **proclaims** (*'amar* – conveys), **so as to declare** (*'amar* – to announce),

**'Of your own volition write** (*kathab la 'atah* – choose to literally inscribe, writing down using this alphabet (qal imperative)) **all of these words** (*'eth kol ha dabarym* – every one of the statements and the entire message) **which lead to the proper path to get the most out of life, that** (*'asher* – which reveal the benefits and joy associated with the relationship, that) **I have and will be speaking to you** (*dabar 'el 'atah* – I have communicated and will convey to you), **doing so in a written document** (*'el sepher* – in an inscribed letter upon a recorded scroll such that there is a written record).” (*Yirma'yah* / Yah Teaches and Guides / Jeremiah 30:2)

*Dabar* was scribed three times, as was *'amar*, and *Yahowah's* name was written twice, so that we would know that this is the Word of God because these words were spoken by *Yahowah*. *'Asher* was included two times so that we would realize that these statements were communicated through *Yirmayahuw* expressly because God wanted to reveal the correct path to walk to receive the benefits of the relationship. Further, the relationship *Yah* is developing is with *Yisra'el*, something we'd be wise to accept if we want to be part of it. *Hayah* was used because it serves as the foundation of *Yahowah's* name and denotes His existence.

The prophet's name, as we have already discussed, conveys the realization that *Yahowah's* teaching guides

those who come to respect Him to the point that Yahowah is able to lift them up and raise them as a Father would His children.

With the inclusion of the volitional mood, we discover that Yirmayahuw was doing what he chose to do. He was serving as a willing coworker and associate rather than as a thoughtless implement or obedient servant. This same choice is afforded to all of us as well.

Equally revealing, by including *kathab* and *sepher* there is no denying that Yahowah wanted an immediate, written memorialization of His spoken words. This was the only way to maintain the integrity of the message and to share His testimony openly and accurately. By doing so, something exceptional was achieved because those of us who are willing to listen in, and then write these same words down, become a party to the conversation. We are placed in the same position as was the prophet. By immediately transcribing the spoken words of Yahowah into the written Word of God everyone is provided identical and unencumbered access to the truth.

Yahowah made this possible so that we could get to know Him, appreciate what He is offering, accept what He is requesting, and benefit from the result, independently and directly, with all of the pertinent facts laid out before us. It seems obvious, but it is perhaps still worth mentioning: we'd be wise to capitalize upon what God has done for us.

There are also numerous insights we can draw from this introduction. First, Yahowah identifies Himself by name and by title, declaring that He is the God of Yisra'el. Second, God prefers to speak first, and for us to listen. Third, Yahowah wants us to write down what we hear so that we can accurately share it with others. Fourth, Yahowah chooses to communicate to us through

prophets He has chosen. Fifth, Yahowah proves the authenticity of His prophets through the actual fulfillment of their prophecies. Sixth, Yahowah wants us to observe His written word as a collective whole rather than in bits and pieces. His testimony should never be pulled out of context nor truncated to suit anyone's agenda.

Seventh, Yahowah understands that the written word is less susceptible to alteration and better suited to learning and, therefore, prefers it to the spoken word. Eighth, God knows that the written word facilitates closer examination and more thoughtful consideration, thereby making it easier for us to know Him. Ninth, Yahowah recognizes a written document provides a demonstrable record upon which His prophecies can be evaluated and His validity authenticated.

We should also be smart enough to realize that when some pretentious religious proponent claims that God spoke to him, he is lying. We know this because God had His prophets write down everything He had to say, because He used the one name, Yahowah, the nimrods abhor, and because the message the village idiots convey routinely contradicts, rather than affirms, the proven words of God.

Yahowah's message endures the test of time. And this time, His words pertain to our time.

**“Indeed** (*ky* – this is reliable and important), **behold** (*hineh* – pay attention), **a time is coming** (*yowmym bow'* – days are approaching), **prophetically reveals** (*na'um* – declares and announces long before it occurs) **Yahowah** (*Yahowah* – God's proper designation pronounced as instructed by His *towrah* – guidance on His *hayah* – existence and His role in our *shalowm* – reconciliation as our *'elowah* – God), **when I will return to restore** (*wa shuw'b* – when I will come back to

bring back) **the property and possessions taken during the captivity** (*shabuwth* – the assets and fortunes stolen during the imprisonment) **of My people** (*'am* *'any* – of My Family), **Yisra'el** (*Yisra'el* – Individuals who Engage and Endure with God) **and** (*wa* – in addition to and along with) **Yahuwdah** (*Yahuwdah* – Beloved of Yah and Related to Yah, even Relate to Yahowah), **declares** (*'amar* – says) **Yahowah** (*Yahowah* – God's name transliterated as directed by His *towrah* – instructions on His *hayah* – existence and His role in our *shalowm* – reconciliation).

**And then** (*wa*) **I will return them, bringing them back** (*shuwb hem* – I will transform them and restore them) **to** (*'el*) **the Land** (*'erets* – the place and territory) **that, for the benefit of the relationship** (*'asher* – which to show the way to get the most out of life), **I gave** (*nathan* – I offered, bestowed, and appointed) **to their fathers** (*la 'ab hem*).

**They will receive it as their inheritance** (*wa yarash hy'* – as rightful heirs who were driven out, they will take possession of it).” (*Yirma'yah* / Yah Lifts Me Up / Jeremiah 30:3)

Yah takes exception with the myth that there is a ‘Palestinian’ people, and thus their claim that ‘Palestine’ is their country. We can be assured, there will not be two states established and enduring on the land. Beyond this, after experiencing the diabolical impact of giving the high ground of Czechoslovakia to the Nazis, we should know that appeasing terrorists is a really bad idea.

Further, this prophecy reveals that Yahowah is coming back, and He is doing so to return the land and property He gave to Yisra'el and Yahuwdah. It is their inheritance and God is displeased that so many, beginning with Egypt, Assyria, and Babylon, then

Greece and Rome, followed by Christians and Muslims, have taken His Land from His People.

I can assure you that God is not stupid nor is He inarticulate. If Yahowah wanted to say that His return would be on behalf of a 'Church' and for the benefit of 'Christians,' or that He was coming back as 'Jesus Christ,' He would have said so.

If God intended to transfer the promises He had made to Dowd, Yisra'el, and Yahuwdah to 'Jesus,' 'Christians,' and their 'Church,' He would not have said that a day was coming when He would return to restore the property and possessions that had been taken from Yisra'elites and Yahuwdym by Gentiles, who routinely imprisoned them. For an informed and rational person, this is a fatal blow to the mythology of Replacement Theology, and thus to the basis of Christianity.

It is also lethal to Judaism, a religion which claims that their nameless god is incorporeal, and thus incapable of entering our world. Further, these words reunite Yahowah directly with His People, returning what was taken from them by the likes of rabbis acting like gowym.

Since *'asher* continues to play such an important role in this prophecy, when it next appears it will be even more fully amplified for our edification. It is, after all, the word which brought us to these words nearly nineteen years ago.

**“And these are the words** (*wa 'el leh ha dabarym* – so God spoke the words in this message) **which, to reveal the way** (*'asher* – that provide directions to enjoy the benefits of the relationship on behalf of the blessed, fortunate, and happy, showing the steps to walk which are correct and yet restrictive which give meaning to life and provide encouragement and joy to those who are properly led and guided by), **Yahowah** (*Yahowah* –

God's proper designation pronounced as instructed by His *towrah* – guidance on His *hayah* – existence and His role in our *shalowm* – reconciliation as our 'elowah – God) **spoke** (*dabar* – communicated) **concerning** ('el – as God on behalf of) **Yisra'el** (*Yisra'el* – Individuals who Engage and Endure with God) **and** (*wa* – in addition) **to Yahuwdah** ('el *Yahuwdah* – concerning Beloved of Yah and Related to Yah, even Relate to Yahowah). (30:4)

**This is what** (*koh* – here, now, at this time, thusly) **Yahowah** (*Yahowah* – God's name transliterated as directed by His *towrah* – instructions on His *hayah* – existence and His role in our *shalowm* – reconciliation) **conveyed** ('amar – says and proclaims),

**'We have heard** (*shama'* – we have been able to hear and have listened to) **the sound** (*qowl* – the noise, voice, and audible cry) **of concern over the terrorists and terrorism** (*charadah pachad* – of the horrible anxiety and panic, the overwhelming dread and fear). **There appear to be no prospects of reconciliation or peace** (*wa 'ayn shalowm* – nothing favorable or beneficial, no contentment nor satisfaction, no friends nor sense of wellbeing or tranquility).'" (*Yirma'yah / Yah Teaches and Guides / Jeremiah 30:5*)

This prophecy continually reiterates that Yahowah is speaking to and about Yisra'el and Yahuwdah. As such, God has not given up on them so that He can enrich others at their expense. Yahowah promised to provide to Yisra'el and Yahuwdah what was stolen by the very Gentiles who are now terrorizing His people.

Addressing them, Yahowah is clearly cognizant that rabbis have managed to convolute the purpose of His *Miqra'ey*, especially *Yowm Kippurym* | the Day of Reconciliations, such that there is no longer a means to reconciliation in the Land.

As we consider what follows, a word of caution. This was directed at Yisra'elites and Yahuw'dym who are going about their lives as people have done throughout the centuries. They are living in denial, believing that tomorrow will be like today, and that nothing material is going to change. It is the mindset which made the Holocaust possible, largely because Jews couldn't fathom the implications of trying to survive in a world resolved on trying to eradicate them. But these are not ordinary events being foretold. We are entering the Occasion of Restoration and Return and are approaching the Time of Ya'aqob's Troubles.

If you are a Yahuw'dym or Yisra'elite, wake up and smell the stench of religiously and politically inspired terrorism before you fall victim. Recognize that you are the target. Resolve your conflicts with Yahowah now, because tomorrow may be too late.

Also, there are a number of Covenant members who have either just given birth or are currently contemplating having children. They are not among the individuals whose faces Yah sees as nauseating. Their children will accompany them into the Covenant, as our Heavenly Father could not do otherwise.

Addressing the remnant of God's people...

**“Please** (*na'* – it is My desire that you) **ask** (*sha'al* – inquire so as to learn) **and perceive** (*wa ra'ah* – and see (qal imperative)) **if** (*'im* – whether) **a knowledgeable man who remembers this** (*zakar* – these truths are properly proclaimed and correctly recalled and not forgotten) **should have a child** (*yalad* – should have a baby by impregnating a woman and becoming a father).

**Why then** (*maduwa'* – what is the reason and on what account) **do I see** (*ra'ah* – do I observe) **every virile male** (*kol geber* – all fully functioning and

stronger than average young men, especially those considered warriors or who are proud of themselves, and even aggressive females who act masculine) **with his hands on his genitals** (*yad huw' 'al chalatsym* – hand on his loins), **and accordingly, so many women in labor** (*ka ha yalad* – and likewise women giving birth), **while every one of their faces** (*wa kol paneh*) **has turned** (*haphak* – looking overwhelmed and transformed in a disturbing way, appearing distressed) **pale and nauseating** (*la yeraqown* – a deathly pallor as if covered in fungus in a basal response to fear?)” (*Yirma'yah / Yah Lifts Me Up / Jeremiah 30:6*)

It is an interesting question and telling observation. Why is the population of this planet exploding while its health is imploding? Why are so many fixated on their sexuality, stimulating their bodies instead of their minds?

Please pay attention to this important announcement.

“**Alas** (*howy* – this warning), **truthfully** (*ky* – indeed), **that day and this time** (*ha yowm ha huw'* – this period) **will be so extraordinary and unusual** (*gadawl* – will be so uncommon and important, surprising and astonishing, beyond compare) **that there has never been anything similar to it** (*min 'ayn kamow huw'* – that it stands apart from all others because there has been nothing remotely like this).

**It is the Time of Ya'aqob's Troubles** (*wa 'eth tsarah huw' la Ya'aqob* – it is the period of Yisra'el's anguish and distress, of Jacob's adversity when Israel will be narrowed, reduced in size, and oppressed in dire straits by vicious foes).

**And yet from it** (*wa min* – out of it) **he [Ya'aqob representing Yisra'el] shall be liberated and saved**

(*yasha'* – will be delivered and rescued, and experience salvation).” (*Yirma'yah* / Respect Yah / Jeremiah 30:7)

Unlike man's fairytales which typically begin well and end poorly, with Yah it will be the other way around. The most horrific days humankind has ever endured are fast approaching, with the full effect of man's rage unleashed within ten years. Life beginning in 2029 will be unsustainable and unbearable. And yet this story has a happy ending. Out of the Time of Ya'aqob's Troubles, Yahowah will liberate and save Yisra'el and Yahuwdym.

**“And it shall happen in that day** (*wa hayah ba ha yowm ha huw'* – it will come to pass during that time), **prophetically declares** (*na'um* – reveals well in advance of it occurring) **Yahowah** (*Yahowah* – God's name transliterated as directed by His *towrah* – instructions on His *hayah* – existence and His role in our *shalowm* – reconciliation) **of the vast array of spiritual implements** (*tsaba'* – of the command and control regiment of heavenly messengers), **that I will break** (*shabar* – I will crush and destroy such that it no longer exists) **his yoke** (*'ol huw'* – his means of control and manipulation) **from upon your neck** (*min 'al tsaw'r 'atah*) **and I will pull off** (*wa nataq* – I will tear away) **your bonds and shackles** (*mowserah 'atah* – your chains and fetters, that which binds and tethers you).

**Those who are illegitimate and unauthorized** (*zar* – those falsely claiming authority who are foreigners from a distant place advocating that which is improper) **will no longer make him work for them** (*wa lo' 'abad ba huw' 'owd* – will never again enslave him, forcing him to either worship their way or be reduced to servitude, with him serving them).” (*Yirma'yah* / Yah Teaches and Guides / Jeremiah 30:8)

The Egyptians were the first to enslave Jews and force them to labor on their behalf. But the same was done by the Assyrians, the Babylonians, the Greeks, the Romans, Roman Catholics, Muslims, and most recently Europeans, especially the Germans. It is what is envisioned by the Conspirators. But these shackles will be removed and broken. Yahuwdym and Yisra'elites will live as the Towrah teaches: free and liberated lives.

Choosing to do that which is rewarding and beneficial, and under the auspices of freewill, Yisra'elites shall instead engage in a labor of love. And they will do so with the most beloved...

**“Instead (wa), they shall work with** (*‘abad ‘eth* – they will serve with, laboring alongside) **Yahowah** (*Yahowah* – God’s proper designation pronounced as instructed by His *towrah* – guidance on His *hayah* – existence on our *shalowm* – reconciliation as *‘elowah* – God), **their God** (*‘elohym hem*), **and with Dowd** (*wa ‘eth Dowd* – alongside the Beloved, more commonly known as David), **their king and counselor** (*melek hem* – their leader and advisor), **whom, to reveal the way to the benefits of the relationship** (*‘asher* – who to provide directions for life for the blessed, fortunate, and happy to live, showing the steps to walk which are correct and yet restrictive, which give meaning to life and provide encouragement and joy to those who are properly guided), **I will raise up and establish for them** (*quwm la hem* – I will fulfill and validate my oath to affirm, taking a stand to empower for them).” (*Yirma’yah / Yah Lifts Me Up / Jeremiah 30:9*)

Yisra’el and Yahuwdah will return and embrace the reason they were chosen, which is to work with Yahowah for the betterment of all mankind. And they will do so with the man Yahowah chose to lead and advise them, His beloved son, *Dowd* | David.

While the entire concept of bodily resurrection is counterproductive, and while it did not occur with the Passover Lamb, that is not to say that the souls of those who have died will not be raised. Such is the case with *Dowd* | David. He is the closest thing we find in the Word of God to an individual being resurrected – albeit completely bereft of his deteriorating body.

Yahowah referred to Dowd as His “*‘ebed* – coworker” more often than anyone else, perhaps more than all others combined, for a reason. So it is fitting here that having finally chosen to work with Yah, Yahuwdym and Yisra’elites are following Dowd’s example.

I know that I’m beating a dead false prophet, but nonetheless it must be acknowledged that *Sha’uwl* | Paul lied when he claimed that ‘David’ had served his purpose in his time and was no longer relevant. When a person’s testimony is in direct conflict with God’s Word, they are wrong.

**“And then** (*wa*) **Ya’aqob** (*Ya’aqob* – the one who firmly supplants himself, serving as a synonym for Yisra’el), **My coworker** (*‘ebed* ‘any – My associate who works with Me), **you will have nothing to fear** (*‘atah ‘al yare’* – no reason to be intimidated or frightened), **Yahowah** (*Yahowah* – God’s name transliterated as directed by His *towrah* – instructions on His *hayah* – existence and His role in our *shalowm* – reconciliation) **reveals well in advance of it occurring** (*na’um* – prophetically declares).

**Nor will you be dismayed** (*wa ‘al chathath* – nor will you be discouraged or destroyed, neither abolished or confused), **Yisra’el** (*Yisra’el* – Individuals who Engage and Endure with God), **because behold** (*ky hineh* – for the reason that if you pay attention), **I will save you, delivering you** (*‘any yasha’ ‘atah* – I will

rescue and liberate you, providing you with protection and salvation) **from being distant and alienated** (*min rachowq* – from becoming separated long ago in a previous period of time), **along with your offspring** (*wa 'eth zera* – your descendants and seed, as well as that which you have sown), **by exiting the land** (*min 'erets* – being withdrawn from the place) **of their exile and captivity** (*shaby hem* – where they were controlled and oppressed, even taken captive).

**And (wa) Ya'aqob** (*Ya'aqob* – the one who firmly supplants himself, serving as a synonym for Yisra'el) **will change and return** (*shuwb* – will turn around and come back, recovered and restored), **and be at peace and put at ease** (*wa shaqat wa sha'an* – find himself in a satisfying situation and favorable circumstance), **with no one troubling him** (*wa 'ayn charad* – without a concern).” (*Yirma'yah* / Respect Yah / Jeremiah 30:10)

In context, being at peace with our minds at rest, does not infer inactivity. There is great value in work. We will continue to be productive throughout time.

Also relevant, Yahowah has now reiterated three times that He, Himself, will liberate and save Yisra'el and Yahuwdah. This further affirms the meaning behind the name *Yahowsha* | Yahowah Saves. It is God's role as our Father.

All of those who have and continue to claim that God is with them are in for a rude awakening. Yahowah is the God of Yisra'el and does not want us to forget it.

**“For I am with you** (*ky 'eth 'atah 'any*),’ **prophetically declares** (*na'um*) **Yahowah** (*Yahowah*), **‘to liberate and save you** (*la yasha*’ *'atah* – to provide freedom and salvation, deliverance and prosperity for you).

**Indeed** (*ky*), **I will engage and act** (*'asah* – I will do what is necessary) **to bring an end to** (*kalah* – I will without fail bring to a conclusion, completely vanquishing) **all of the Gentile nations and institutions** (*ba kol ha gowym* – all of the foreign countries, entities, and each of the pagan peoples of conflicting cultures who are brought together by religion or politics) **among whom I have scattered and dispersed you** (*'asher puwts 'atah*) **by name and reputation** (*sham* – there by renown).”

Just as our love is neither real nor relevant when we do not vehemently oppose those who seek to harm our children, Yahowah is now making the same distinction. To be a loving, supportive, and protective Father, He must act out against those who have abused His Family over the millennia. As a result, God will bring an end to every Gentile nation and institution on earth.

There will be no United States, no People’s Republic of China, no European Union, no Russian Federation, no Roman Catholic Church, no Christianity, nor Islam. Those who mistakenly believed that God was with them and that they were destined to be with Him, will find tomorrow’s news unfamiliar and unpleasant.

Such will not be the case with the Chosen People, Yisra’elites and Yahuwdym...

**“You will be the exception because** (*'ak 'eth 'atah* – yet instead with you) **I will not act in such a way** (*lo' 'asah* – I will not cause) **to cause you to fail or perish** (*kalah* – I will not facilitate your conclusion or your demise, you will not be annihilated or destroyed).

**Instead, I will instruct you** (*wa yasar 'atah* – I will enable you to be correct, teaching you and thereby strengthening you) **in the means to execute good judgment regarding the means to resolve disputes** (*la ha mishpat* – in how to be judgmental, on how to be

discerning and discriminating such that you can make good decisions; from *my* – to ponder and ask questions about *shaphat* – being judgmental, making sound decisions, resolving controversies, and being just) **such that you are found innocent and are not punished** (*wa naqah* – so that you are pardoned and forgiven, seen as clean and pure, purged of imperfections and exempt from punishment and free from all obligations).

**I will not banish you nor leave you destitute** (*lo' naqah 'atah* – I will see to it that you are never again forced to live elsewhere nor lack for anything you may need (piel imperfect energetic nun jussive – Yah is enthusiastically acting upon Yisra'el such that they receive these ongoing and enduring benefits, and is celebrating, using a third-person expression of volition akin to 'let this be so!')).” (*Yirma'yah* / Yah Teaches and Guides / Jeremiah 30:11)

To be set apart is to be the exception to that which is common. Yisra'el is God's exception, a people set apart for His benefit and theirs.

Having decided to act upon the means He has offered to reconcile our relationship, for the first time in ages, Yah will be able to pronounce His Children “innocent, fully pardoned, and forgiven.”

מִן אֶלֶם מִן אֶלֶם

There are two additional relevant references to this occasion of restoration and return in *Yirma'yah*. The next is in the following chapter, and it is among the most powerful announcements ever conveyed by God.

The prophecy begins as did the last, focusing on the same people. And yet as the only statement within the prophets addressing a “*beryth chadash* – renewed

Covenant,” it is both essential and lethal to Christianity. Without it, there is no basis for a “New Testament.” With it, the foundational claims of the “New Testament” are destroyed – completely and irrevocably obliterated.

“**Behold** (*hineh* – look up and pay especially close attention), **a time is coming** (*yowmym bow’* – days are approaching), **Yahowah** (*Yahowah* – God’s name transliterated as directed by His *towrah* – instructions on His *hayah* – existence and His role in our *shalowm* – reconciliation as *‘elowah* – Almighty God) **reveals well in advance of it occurring** (*na’um* – prophetically declares), **when I will enter into and cut with** (*wa karat ‘eth* – when I will establish through separation a set-apart agreement on behalf of) **the House of Yisra’el** (*Beyth Yisra’el* – the Home of those who Engage and Endure with God) **and with** (*wa ‘eth*) **the Family of Yahuwdah** (*Beyth Yahuwdah* – the Household of those Beloved by Yah), **a restored and renewed** (*chadash* – a repaired and reaffirmed; from *chadash* – to renew and repair, to restore and reaffirm) **Covenant** (*Beryth* – Family-Oriented Relationship).” (*Yirma’yah* / Yah Lifts Me Up and Raises Me / Jeremiah 31:31)

The Covenant is being restored with the people for whom it was made. We have moved forward four-thousand years – eighty Yowbel – and we have returned to where it all began. There is no accommodation here for Replacement Theology, for Gentiles replacing Yahuwdah or a Church being substituted for Yisra’el. God says what He means, and He means what He says. This is an intellectual kill shot for Christianity.

The adjective *chadash* is defined by its actionable root, the verb *chadash*. It means “to renew, to restore, to repair, and to reaffirm.” This isn’t announcing a “New Testament,” a “Talmud,” or a “Qur’an,” but instead the “reaffirmation and restoration” of the one and only, unique and exclusive, “*Beryth* – Covenant.”

The situation that we are approaching, now that we are just thirteen years away from the Covenant's reaffirmation, will be unlike anything humankind has experienced. The Occasion of Restoration and Return will soon be over. The last decision will have been made and the Family is complete. This celebration is in Heaven among spiritual beings – the souls who have accepted the instructive conditions of the Covenant and who have reaped the benefits of attending the Miqra'ey. Having become Towrah observant, they became right with Yah.

This is, however, a very different situation than what occurred some three-thousand years ago on the way out of Egypt. Those events set these events into motion. There was an urgency on that day to make this day possible.

**“It will differ somewhat from (*lo' ka* – it won't be exactly like) the Covenant (*ha Beryth* – the Family-Oriented Relationship Agreement) which, to reveal the way to the benefits of the relationship (*'asher* – that provide directions showing the steps to walk which are correct and yet restrictive which give meaning to life and provide encouragement and joy to those who are properly led and guided), I entered into (*karat* – I established by setting apart when I cut) with their fathers (*'eth 'ab hem*) on the day (*ba yowm* – during the time) I firmly took them by the hand, and with overwhelming intent, overpowered the situation (*chazaq 'any ba yad* – I showed an intense resolve and was inflexible in My influence over them, even overpowering them due to the urgent need for them to prevail) to bring them out (*la yatsa' min* – to draw them out and bring them close, descending and extending Myself to serve by removing them from) of the realm of the Crucibles of Oppression in Egypt (*'erets Mitsraym* – the place of subjugation associated**

with religious coercion and political tyranny, the land of military domination and economic cruelty; from a compound of *my* – to question and *tsar* – troubling and adversarial situations).”

We’ve translated this statement previously, but until now I hadn’t fully appreciated the implications of *chazaq*, especially as it relates to the contrast between these two events. There was an urgency then to liberate a reluctant audience. The enslaved Yisra’elites knew little of Yahowah and nothing of His Towrah or Covenant. They had only just then been introduced to Pesach and Matsah and were unaware of anything beyond. To get their attention and bring them home Yahowah had to overpower the situation and intervene with overwhelming conviction. Without having done so, He would not have been able to achieve what He knew was needed to honor the promises He had made to ‘Abraham, Yitschaq, and Ya’aqob regarding this very same Covenant.

By contrast, on this day, Yahowah’s children are here because they know Him, and because they are all Towrah observant. They have chosen to come home by engaging in the Covenant and attending the Miqra’ey. They did not come kicking and screaming, but of their own freewill.

This time, rather than leaving Mitsraym, they have walked away from Babylon. They are no longer confounded or confused. And they are not estranged. And yet by contrast, in the days which followed the first Exodus, and for a long time thereafter...

**“Relationally, they broke** (*‘asher hem parar ‘eth* – they sought to nullify that relationship by thwarting its intent and by disassociating from the correct path, thereby revoking the benefits of) **My Covenant** (*beryth ‘any* – My Family-Oriented Relationship Agreement)

**although we were married** (*wa 'anoky ba'al ba hem* – even though we were conceived to be husband and wife, even leader and follower), **Yahowah** (*Yahowah* – God's name transliterated as directed by His *towrah* – instructions on His *hayah* – existence and His role in our *shalowm* – reconciliation) **reveals through this prophet** (*na'um* – prophetically declares).” (*Yirma'yah* / Respect and Revere Yah / Jeremiah 31:32)

The Covenant is reciprocal, which is why it is called a “relationship agreement.” God has consistently honored His commitments, and will continue to do so, which is the reason He is restoring His relationship with His People. However, with mankind, that has not been the case. It's been a rocky road after Ya'aqob. And now in the wake of Rabbinical Judaism, four of the five conditions of the Covenant are routinely nullified and revoked. Christians are 0 for 5. And Muslims don't even know there is one.

The problems have been and continue to be ignorance and avoidance of the *Towrah*. Without it, there is no access to the Covenant. With it, Jews are in breach.

This statement, however, does not apply to anyone other than *Yisra'el* and *Yahuwdah*, because they alone “*parar* – broke” the *Beryth*. Christians have never been part of it.

**“For this reason** (*ky* – because of this, yes, indeed, truthfully, and instead), **this is** (*zo'th* – specifically) **the Covenant** (*ha beryth* – the Family-Oriented Relationship Agreement), **which to enjoy the benefits of the relationship** (*'asher* – to lead to the correct path to walk to get the most out of life), **I will cut** (*karat* – I will create through separation, making and establishing) **with** (*'eth* – alongside and on behalf of) **the House of Yisra'el** (*Beyth Yisra'el* – the Home of those who

Engage and Endure with God) **after that** (*'achar ha hem* – at a much later period and in a different time, in the latter days), **prophetically declares** (*na'um* – announces in advance of it occurring) **Yahowah** (*Yahowah* – God's personal name pronounced as guided by His *towrah* – instructions on His *hayah* – existence for our *shalowm* – reconciliation as our *'elowah* – God):

**I will provide, placing** (*nathan* – I will give and ascribe, producing, offering, and bestowing) **My *towrah* | guidance** (*'eth towrah* *'any* – with My teaching, instructions, and directions) **within them** (*ba qereb hem* – inside of them, such that it is part of their inner person, part of their thought process, affecting their conscience, and animating their lives). **And integrated into their ability to make decisions** (*wa 'al leb hem* – and upon their inclinations and disposition, their character and thinking, their hearts and minds), **I will write it** (*kathab hy* – I will inscribe and engrave it).

**I will be** (*wa hayah* – I will exist as) **their God** (*la hem la 'elohym* – drawing near them and approaching them as a Ram shepherding His sheep). **And they shall be My Family** (*wa hem hayah la 'any la 'am* – and they will always exist near Me as My People).” (*Yirma'yah / Yah Teaches and Guides / Jeremiah 31:33*)

Yahuwdah isn't mentioned because Yisra'el is now reunited and Yahuwdah is part of the collective whole. And while the restoration of Yisra'el at the conclusion of this Time of Return and Renewal is telling, that's small *matsah* compared to what follows. Up to this point, Yahowah's *Towrah* has been available to us but not integrated into us. We have had the option to take it or leave it, to observe it and reflect upon it. And even for those of us who have devoted our lives to understanding it and sharing it, we are barely scratching the surface of what can be known and understood.

Further, there is an enormous difference between reading the Towrah in Hebrew while contemplating its intent in English in a world polluted by religion, versus having it integrated into our core nature, while becoming fluent in Hebrew within Yah's perfect embrace.

While you may want the towrah integrated now rather than later, it wouldn't be appropriate. Yah is not going to supplant our freewill by imposing His on us. This is our time to choose, when we have the opportunity to respond to Yahowah's calling.

It is also a time of discovery, where we can capitalize upon what we have been given to embark on the adventure of a lifetime. Today we have the opportunity to work with God to do something that will endure the test of time. We can encourage others to closely examine and carefully consider Yahowah's Towrah such that they receive the Covenant's benefits. We can contribute to the size of God's Family while Yahowah enhances our lives.

And that is what this is all about. For us to be Yahowah's children, for us to function as a family, we need to be more like our Father. The integration of the *towrah* will go a long way toward accomplishing this.

On this day in early 2020, as has been the case for nearly 20 years, we have done our utmost to encourage all who are interested, especially Yisra'el and Yahuwdah, to "*Yada' Yahowah* – to choose of their own accord to become familiar with, come to know, and understand Yahowah." It has been and continues to be a labor of love, and the most rewarding and enjoyable opportunity of our lives. We have done so by translating Yahowah's *Towrah* | Instructions while contemplating the implications of His Guidance.

Our mission will soon be obsolete, and we will be retired. Once Yahowah's Family has returned to the

fold, and once Yahowah has written a copy of His *towrah* inside of us, integrating His teaching into our lives, everyone will know what we have come to realize – and more, far more than we could possibly understand at this moment.

For us, it will be a time of celebration, not only because Yahowah will have honored our devotion to *yada'* | knowing to call Yisra'el and Yahuwdah Home, but also because our lives will be similarly enriched and enlightened on this day.

**“No longer shall anyone impart information or teach** (*wa lo' lamad 'owd* – no one will continue to instruct or encourage (piel imperfect – the recipients of this instruction will have been influenced by the continuous teaching with ongoing consequences)) **individuals in association with an outspoken world** (*'ysh 'eth rea' huw'* – their companions, friends, and errant countrymen among humankind, each of his troublesome neighbors or his loudmouthed associates in an attempt to reason with them) **or** (*wa*) **other individuals according to brotherly kinship** (*'ysh 'eth 'ach huw'* – with regard to blood relatives and closely associated individuals such as family members, and in this context: Yisra'el and Yahuwdah) **so as to say** (*la 'amar* – approaching to declare),

**‘Choose of your own accord to know Yahowah** (*yada' Yahowah* – decide to recognize and acknowledge Yah, and show some desire to become familiar with and understand Yahowah (qal imperative))! **’ because** (*ky* – truthfully and by contrast, at this time) **everyone will know Me** (*kol hem yada' eth 'any* – all of them, without exception, will actually be aware of and genuinely acknowledge Me, and they will continually recognize and literally understand Me (qal imperfect)), **from the youngest** (*la min qatan hem* – regarding the approach of the most recent arrival among them) **and up to the**

**enduring witness of most important and oldest** (*wa 'ad gadowl hem* – including those of the longest duration, the earliest arrivals whose eternal testimony remains the most significant, those who arrived a time long ago), **prophetically reveals** (*na'um* – announces in advance of it occurring) **Yahowah** (*Yahowah* – God's personal name pronounced as guided by His *towrah* – instructions on His *hayah* – existence for our *shalowm* – reconciliation as our *'elowah* – God).” (*Yirma'yah / Yah Lifts Me Up and Raises Me / Jeremiah 31:34*)

For many of the fortunate souls experiencing this marvelous moment in time, they will be spiritual infants, having just recently responded to Yahowah's call to return and be restored, having arrived toward the conclusion of the Time of Ya'aqob's Troubles. And yet with Yahowah's *towrah* | guidance scribed within them, they will recognize and acknowledge their Father. They will be welcomed by Yahowah's prophets, those whose eternal testimony made this day possible.

If I am wrong, I'll gladly admit it during this celebration, but I think that this *towrah* | teaching and guidance would have been written in the lower case if such a concept existed in Hebrew. This is because the existing *Towrah*, as Bare'syth through Dabarym, contains painful remembrances of disappointing choices which will no longer be germane.

Moreover, just as there will be no reason at this point to tell those who already know Yahowah that they should Yada' Yah, there will no longer be any reason to explain the conditions of the Covenant to those who are already experiencing the joy of participating in it. As spiritual beings and in heaven, we no longer need to know how to get here, but instead how to act now that we are here. We will want guidance on how to explore the universe without doing damage to it or ourselves.

And for that, we will need a far more advanced edition of Yahowah's "*towrah* – instructions and guidance."

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I can't help but revel in how the juxtaposition of the Prophets with the Psalms has become so insightful and revealing, indeed, so reassuring and reaffirming. It is as if Dowd and Yirma'yah were meant to be together. They are like lamb and wine.

It is as it should be, since Yahowah's return with Dowd will be the single most important day in human history – since creation, really. This pronouncement begins as have the others, with Yahowah drawing our attention to what will occur...

**“Behold** (*hineh* – pay attention and look up), **days are coming** (*yowmym bow'* – a time is approaching), **prophetically reveals** (*na'um* – announces in advance of it occurring) **Yahowah** (*Yahowah* – God's one and only name pronounced as guided by His *towrah* – instructions on His *hayah* – existence for our *shalowm* – reconciliation as our *'elowah* – God), **when** (*wa*) **I will take a stand to establish, thereby fulfilling** (*quwm* – I will come onto the scene to accomplish and confirm, validating by bringing to a successful conclusion), **the beneficial account** (*'eth ha dabar ha towb* – the good word, desirable matter, and generous promise), **which, to show the way to the relationship** (*'asher* – which, to reveal the proper path to get the most out of life), **I spoke to** (*dabar 'el* – I communicated as Almighty God on behalf of) **the House of Yisra'el** (*Beyth Yisra'el* – the Home of those who Engage and Endure with God) **and with** (*wa 'eth*) **the Family of Yahuwdah** (*Beyth Yahuwdah* – the Household of those Beloved by Yah).”

(*Yirma'yah* / Yah Lifts Me Up and Raises Me / Jeremiah 33:14)

Based upon this announcement, as these days approach we should be looking forward to Yahowah fulfilling His promises. These will include: restoring His relationship with Yisra'el and Yahuwdah, bringing these very same people home to their Land, returning to greet them, bringing Dowd with Him to guide and protect them, restoring what was taken away from them, transforming the earth into the conditions enjoyed in the Garden, enriching and elongating His people's lives, and at the same time, ridding the world of their enemies. He will do all of these things and more, including integrating His *towrah* – guidance into our very nature.

This speaks of honoring several of these promises...

**“In those days** (*ba ha yowmym ha hem*), **and during that time** (*wa ha 'eth ha hy'*), **for Dowd** (*la Dowd* – on behalf of the approach of the Beloved and for David) **as the rightful Branch** (*tsemach tsadyq* – as the correct means to live and grow, the valid means to become upright, prosperous, innocent, and vindicated), **I will support abundant growth** (*tsamach* – I will cause profuse and plentiful fruit from the source, increasing the capacity and the ability to support life, bringing this to fruition and to a successful completion).

**He will act upon and engage in** (*wa 'asah* – he will profit from, expending considerable energy to bring about and promote (qal perfect)) **the means to make sound decisions and justly resolve disputes** (*mishpat* – judgment, being judgmental while making informed and reasoned decisions, while also providing sentencing; from *my* – to ponder and *shaphat* – to decide) **in addition to** (*wa*) **being right** (*tsadaqah* – being correct, upright, and vindicated) **in the Land** (*ba ha 'erets*).” (*Yirma'yah* / Respect and Revere Yah / Jeremiah 33:15)

The rightful branch is Dowd. He is connected and correct when it comes to God, and as such, if we want to be right, even grafted onto that same branch, we ought to consider what he has to say. God chose *Dowd* | David to be his son, king and messiah, the branch and shepherd, and is returning with him for a reason – one the world has either ignored, rejected, or misplaced.

In this statement, we are reminded that Dowd, having engaged in the “*mishpat* – means to make sound decisions and justly resolve disputes,” has gained understanding and has been validated as having been correct. Moreover, Yahowah is going to deploy Dowd as judge and jury.

While there are some variances, much of what comes before and follows echoes what we read earlier in Yirma’yah 23. The embellishments include supporting abundant growth and the conditions experienced in Jerusalem.

**“In those days** (*ba ha yowm ha hem* – at that time), **Yahuwdah** (*Yahuwdah* – Yahowah’s Beloved and those who are related to Yah) **will be liberated and saved** (*yasha’* – will become victorious and free, delivered from harm’s way and rescued, experiencing salvation). **And** (*wa*) **Yaruwshalaim** (*Yaruwshalaim* – the Source from which Teaching and Guidance regarding Reconciliation Flow) **will dwell** (*shakan* – will abide and remain, living) **confidently and securely** (*la betach* – safely as a result of their trust).

**And** (*wa*) **this is the designation** (*zeh shem* – this can be regarded as his name and reputation) **by which to show the way to the benefits of the relationship** (*‘asher* – to lead along the proper path to get the most out of life) **he will be called** (*qara’ la huw’* – he will be invited and summoned, designated and welcomed, his name read and recited, and by which he will be met (qal

imperfect)), **‘Yahowah Makes Us Right** (*Yahowah tsedeq ‘anahnuw* – Yahowah was Honest with Us because Yahowah vindicates those of us who are correct).” (*Yirma’yah / Yah Teaches and Guides / Jeremiah 33:16*)

While there is no mistaking the fact that Dowd took the initiative to know God, the understanding he gained along the way was provided by Yahowah, either through His Word or Spirit. It was Yahowah who made it possible for Dowd to be vindicated and correct, a result which applies to the entirety of God’s Covenant Family.

For this reason...

**“For thus says** (*ky koh ‘amar* – indeed, this is what is affirmed by) **Yahowah** (*Yahowah* – God’s one and only name pronounced as guided by His *towrah* – instructions on His *hayah* – existence for our *shalowm* – reconciliation as our *‘elowah* – God), **‘Dowd** (*Dowd* – the Beloved, commonly called, David) **shall never be cut off, cease to exist, nor fail** (*lo’ karat* – will never be cast down or diminished, banished or eliminated) **as the person** (*‘ysh* – as the individual and man) **to inhabit** (*yashab ‘al* – to sit and dwell upon, established on) **the most honorable seat** (*kise’* – the throne, the place of leadership and authority) **of the House of Yisra’el** (*Beyth Yisra’el* – the Home of those who Engage and Endure with God).” (*Yirma’yah / Yah Lifts Me Up and Raises Me / Jeremiah 33:17*)

From Yahowah’s perspective, Dowd is the best of the best. And since Dowd was not the best-behaved individual who ever lived, we’d do well to consider Yahowah’s criterion when it comes to His preferences.

That said, this revelation obliterates the tenets of the religion best known for its dead god on a stick. It proves that *Sha’uwl* | Paul lied when he claimed that the Torah could not save and when he opined that anyone who

violated a single edict was guilty of breaking them all. Clearly, Dowd was *Towrah* observant, engaged in the *Miqra'ey*, participated in the *Beryth*, and was *tsadaq* with Yah, prompting God to say these things about him.

We can also confidently conclude that the promises Yahowah made to Dowd were not given to another, because they are being fulfilled on this day. It is *Dowd* | David, not 'Jesus Christ,' who is being proclaimed eternal, and who will return to sit on the throne beside his Father. Moreover, the Seat of Honor is in Yisra'el, not in Rome – nor is it the "Seat of St. Peter." There is no mention of Gentiles, Christians, Christ, or a Church for a reason – and that reason is that they are not part of Yahowah's plan and are not included among His people. It wasn't long ago that we learned that these Gentile institutions will be annihilated.

While this is what we came to affirm, what follows is too intriguing to forego. God's next statement is a crushing blow to the aspirations and claims of rabbinic Judaism. Long ago, power-hungry men pushed the thresholds of freewill to the point of democratic control over God's intent. Led by Rabbi Akiba, they claimed that, because there were many of them and only one God, they could out-vote HaShem, even on matters prescribed in the *Towrah*. So they conjured up some replacement theology of their own.

These self-serving and egotistical clerics claimed that all of the instructions, rights, privileges, benefits, and promises afforded the Lowy in their exclusive role as priests on behalf of God and His People now belonged to them, but of course without any of the restrictions or requirements. After their "vote," the *Lowy* | 'Levitical' priesthood was discredited and their connection to the *Towrah* was severed such that rabbis could exalt themselves at the people's expense. It is one of many aspects of rabbinic Judaism (which is the only

surviving strain of the religion) which makes a mockery of Jewish claims to be “Torah observant.”

As we have noted to the detriment of Christians, and this time to discredit religious Jews, Yahowah means what He says. Just as the *towrah* is being eternally integrated into the lives of those who will live forever as part of the Covenant family, just as Dowd will always lead Yah’s sheep, the Lowy will continually do as Yahowah intended – and for our benefit.

**“And also, the Lowy (*wa la ha lowy* – then, accordingly, those who attend to and join together, commonly called Levite) **priests** (*ha kohen* – ministers and advisors) **shall not be diminished nor eliminated, and never be without** (*lo’ karat* – will not be cut off or cease to exist, they will not be banished or fail by lacking) **an individual** (*‘ysh* – a person) **to approach My presence** (*min la paneh* ‘any – for reason of drawing near My appearance) **by offering that which uplifts** (*‘alah ‘olah* – by lifting up that which ascends), **transforming a physical entity into light** (*qatar* – morphing matter into energy through combustion to join together and enclose, thereby engaging in an offering to approach, converting and adapting by burning something savory, with the roasting producing a smoky aroma in the form of incense, even to fumigate to eliminate pests) **as a present bestowed and offered without compensation** (*minchah* – as a gift which is allocated and allotted freely; from a root meaning to bestow and apportion) **while also** (*wa*) **engaging in and acting upon** (*‘asah* – performing and carrying out) **the sacrificial offerings** (*zebach* – communion and harmonious relations through feasts by preparing meat for consumption) **all days, and thus continually throughout time** (*kol ha yowmym* – every day).” (*Yirma’yah* / Yah Lifts Me Up and Raises Me / Jeremiah 33:18)**

The purpose of the *Miqra'ey* | Invitations to be Called Out and Meet with God has always been to prepare the Children of the Covenant to enter their Heavenly Father's presence. The Lowy were prescribed the responsibility of assuring that each step along the way to approach God was accomplished and understood within the context of the Towrah's guidance. As a result, when presented and observed correctly, the beneficiaries of the *Miqra'ey* are transformed and liberated from material beings stuck in three dimensions to seven-dimensional energy-based individuals akin to light. This empowers us such that we can appear before and relate to Yahowah.

Admittedly, however, you will not find *qatar* rendered as “transforming a physical entity into light” or “morphing matter into energy through combustion” in any lexicon – even though every definition includes burning, whereby wood is converted into radiant energy and light. They acknowledge combustion and the aroma of smoke that results from it, as well as the word's association with achieving a favorable result, which several lexicons define as “approaching and engaging by joining together.” I simply extrapolated from these connotations based upon what we have learned. And it seemed reasonable to do so in recognition that this is about entering Yahowah's presence through *'alah* and *'olah* – by being raised and lifted up.

Progressing through the words, we find that *minchah* is also a bit of an enigma since as a noun, no one seems to know what it represents, leaving us to consider its verbal root. From there a picture emerges of what Yah is providing to His children: “a present bestowed and offered without compensation, a gift which is allocated and allotted freely.”

This, too, is a slap in the face of rabbis who have conjured up all manner of absurd ploys to charge

exorbitant fees for services they have mandated in their Talmud. Most everything required to be Kosher, the central plank of the religion, is a money-making scheme.

While the meaning of *zabach* is undisputed, which is to prepare an animal for consumption (which necessitates butchering and cooking it), the purpose is often misappropriated. The participants are not offering anything to God and are instead being nourished by the result. Said another way, every day will be a feast.

There is an apparent conflict, however, one which I suspect is resolved through Albert Einstein's formula:  $E=mc^2$ . To celebrate the Miqra'ey, but also to enjoy one of the delights of camping out with our Heavenly Father, we will leave the 7<sup>th</sup> dimension as **E**nergy and explore the 6-dimensional universe below as **m**aterial beings.

Additionally, the reason "*kol ha yowmym* – every day" may have been used instead of the more common, "*la 'owlam* – forever," is that time is actually a function of matter because it only flows in a material realm. Therefore, the *zabach* could be limited to the years between 6000 and 7000 Yah, which are celebrated in '*erets* | the material realm, or they are addressing the days we choose to manifest physical features and enjoy the opportunities they, alone, provide.

In the ultimate treasure trove of mind-expanding revelations, this next one shines brightly. If you are a Christian, be prepared to swallow your tongue and eat your words. So much for the notion of a "New Testament" based upon a "New Covenant." As with all myths, it never had any validity.

**"Then the Word** (*wa dabar* – the statement, message, and account, the matters worth communicating) **of Yahowah** (*Yahowah* – God's proper name transliterated as directed by His *towrah* – instructions on His *hayah* – existence for our *shalowm* –

reconciliation as our *'elowah* – God) **was directed to** (*'el* – concerning God for) **Yirmayahuw** (*Yirmayahuw* – Yahow Lifts Me Up and Raises Me, Yah Teaches and Guides Me, and I Respect and Revere Yahowah) **in order to say** (*la 'amar* – so as to announce), (33:19) **this is what Yahowah declares** (*koh 'amar Yahowah*),

**‘If you can break, revoke, nullify, or split into two parts** (*'im parar* – if you can violate, thwart, or foil, frustrating the intent of, or in any way disassociate from, by creating a second variation of [from 4QJer] (hifil imperfect – denotes cause and effect with the subject (those nullifying the Covenant by separating it into two parts) influencing the object (which is Yahowah’s Covenant at this time) in this manner such that it now reflects their intent (making the object a secondary subject in this regard) with ongoing implications)) **My Covenant** (*'eth beryth 'any* – that which is according to and associated with My Family-Oriented Relationship Agreement) **of this time** (*ha yowm* – of this day) **or My Family-Oriented Relationship Agreement** (*wa 'eth beryth 'any* – or that which pertains to My Covenant) **during a time of darkness** (*ha laylah* – of the night deprived of light) **then** (*wa*) **a means to approach does not and will not exist** (*la bilthy hayah* – accordingly, its existence is negated through disassociation) **based upon what was done** (*yowmam* – at that time pertaining to the actions which interrupted it) **when darkness prevailed** (*wa laylah* – during the absence of light) **in their time** (*ba 'eth hem*).” (*Yirma'yah* / Respect and Revere Yah / Jeremiah 33:20)

Sometimes a single word can speak volumes. Such is the case with *parar*. It was designed to condemn Christianity eight hundred years before the religion was created. During a time of darkness, away from the light, with the invention of a “New Testament” predicated upon transferring God’s promises from Dowd and

Yisra'el to themselves as a result of *Sha'uw'l's* | Paul's irrational diatribe, they "nullified" the Covenant of this day by "creating a second" when there should have remained one. In so doing, they "disassociated" themselves, Dowd, and Yisra'el from Yahowah's one and only Covenant, "frustrating its intent."

In this case, *parar* was conveyed using the *hifil* stem. This means that those who would be nullifying Yahowah's Covenant by separating it into two parts would be influencing what God had offered at that time in such a way that by frustrating the intent of the original Covenant, those advocating a new covenant would suffer the effect of the verb, which is to be "thwarted and foiled." And in the imperfect conjugation, there would be ongoing implications of having been negated.

Admittedly, this passage is a challenging translation with the interjection of *ha yowm* and *ha laylah* without a preposition. As such, they can be simplistically rendered "of the day" and "of the night." Superficially then, translators commonly infer that 'the LORD' had a covenant "with the day" and "with the night." However, "*ba* – with" was not written in the text. Therefore, since there is no mention of a covenant with the day or one with the night to which this could be referring, and recognizing that such a concept is ludicrous, the most responsible approach is to acknowledge that Yahowah's Covenant "of this day and time" was nullified by splitting it into two parts during a time of darkness.

Earlier in Yirma'yah we read that Yahowah would be reestablishing His Covenant with Yisra'el and Yahuwah by placing His "*towrah* – guidance" inside of His People. This made the notion of a "New Testament" predicated on annulling the Torah, and of replacing an "Old Testament" with a "New Testament" predicated on entirely different criterion (teaching vs. faith), absurd to the point of scandalous. It should have been instantly

and summarily rebuked. But, alas, there simply weren't enough rational and responsible people on earth to point out Christianity's faulty assumption. So perhaps now, this will help clear it up and we can move on and past the religion of *Sha'uwil* | Paul, and his Plague of Death.

If you advocate a second, newer, and thus replacement covenant, there is no chance that your soul will survive Yahowah's return. If you remain intent on frustrating the promises God has made to His people, claiming them for your Church, you are nearing the termination of your existence.

In this follow-on statement, *parar* reappears, but is now modified by the hofal stem – which is quite rare since its implications are so extreme. As we know, stems create a relationship between the subject and object of the sentence with regard to the action of the verb. *Parar* | to violate, break, and nullify is already harsh, but when these concepts which are so caustic to a relationship are taken to the extreme extent of the hofal, it would be unwise for us to gloss over it. The hofal is the passive counterpart to the hifil stem, which is particularly important here because the last time *parar* was stated, it was shaded by the hifil – something we discussed moments ago. With that stem, the subject of the verb causes the object to participate in the action of the verb as an under- or secondary-subject. Or in that case, Christians directly caused the Covenant to be nullified by breaking it into two parts, and in the process, made the resulting covenant a source of frustration, like themselves.

That's not good. But now in the hofal, it means that if Yahowah was compelled by Christians to nullify His Covenant, and if He had been forced to create a second one, the unintended consequence would be to frustrate His purpose.

Furthermore, when we consider Yahowah's reasoning in what follows, we should keep in mind that the ploy Christians have used to garner credibility for a religion based upon nullifying everything Yahowah actually said and promised, was to claim that what He offered Dowd, Yisra'el, and Yahuwdah, applied to them.

**“Moreover, if that is so** (*gam* – besides and by comparison and contrast, then again by concession), **My Covenant** (*beryth* ‘any – My Family-Oriented Relationship Agreement) **would be broken and revoked through compulsion by creating a second variation outside the auspices of freewill** (*parar* – can be forcefully divided into two separate parts without My consent, and thereby thwarted and frustrated, even disassociated and violated against My will (hofal imperfect – the forced imposition by those breaking the Covenant agreement without consideration for its intent with unfolding consequences over time)) **with Dowd** (*'eth Dowd* – with My Beloved), **My coworker** (*'ebed* ‘any – the one I work and associate with).

**He would, thereby, be prevented from being** (*min hayah la huw'* – as a result, he could not approach, and from such means of being separated from that which he originally belonged he would not exist as) **a son** (*ben*) **reigning as king** (*melek* – coronated and considered as advisor and leader) **on his throne** (*'al kise' huw'* – upon his seat of honor) **and such would be the case with** (*wa 'eth*) **the Lowy** (*ha lowy* – those who attend to and join together, commonly called Levite) **priests** (*ha kohen* – ministers and advisors) **serving as My ministers** (*sharath* ‘any – attending to My ceremonies by rendering assistance).” (*Yirma'yah / Yah Teaches and Guides / Jeremiah 33:21*)

God just said: “If I were forced against My will to break My Covenant, frustrating its intent by separating it into two parts, then My promises to Dowd and My

instructions regarding the Lowy would be nullified.” And without Dowd, Yahowah does not have a “*ben – son*” to place on the throne, which speaks volumes about the appropriateness of limiting Yahowsha’s role to that of the Passover Lamb. As the *Pesach ‘Ayl, Yahowsha’* | ‘Jesus’ no longer exists to fulfill the role of “Son of God.” It also means, that rabbis are illegitimate usurpers, who have no place or purpose in Yahowah’s plans. This is breathtaking in its implications.

While among the most challenging translations we have endeavored to accurately render, we have been handsomely rewarded for our efforts. Christianity and Rabbinic Judaism crumble in the wake of these words.

If Yahowah’s promises are true, these religions are false. Likewise, they remain false if God’s promises are unreliable and unfulfilled. There is no rational way for either to be reliable or true.

While neither perspective prevails for Christianity nor Judaism, for those not similarly deluded, Yahowah has some very good news.

**“To show the correct way to the relationship** (*‘asher – to benefit and get the most joy out of life*), **the vast array of Heaven’s Spiritual Messengers** (*tsaba ha shamaym – the ranks of the command and control regime of spiritual implements out of the Heavens*) **cannot be counted** (*lo’ saphar – are innumerable, without a census, and beyond relating a number*).

**Also, just as the sands of the sea** (*wa howl yam – the loose and course granular material that is worn down as tiny rocks of the ocean*) **are beyond measure** (*lo’ madad – cannot be accurately assessed relative to the quantity*), **in this manner and in this sequence of events** (*ken – it is likewise valid, therefore, that in time*), **I will multiply, increasing in number, dimensions, and power** (*rabah – I will increase, making numerous*

and great (hifil imperfect)) **that which is associated with the seeds which were sown by the descendants of** (*'eth zera'* – the resulting seed, the offspring and family, in addition to that which takes root and bears fruit based upon what was planted by) **Dowd** (*Dowd* – the Beloved), **My associate** (*'ebed 'any* – the one I have worked with and will serve with) **in addition to** (*wa* – also) **the Lowy** (*'eth ha lowy* – those who attend to and join together, commonly called Levite) **who serve with Me** (*sharath 'eth 'any* – who attend to My ceremonies by rendering assistance in conjunction to Me).” (*Yirma'yah / Yah Lifts Me Up and Raises Me / Jeremiah 33:22*)

It is music to my ears and I trust to yours as well.

מִן אֶל מִן